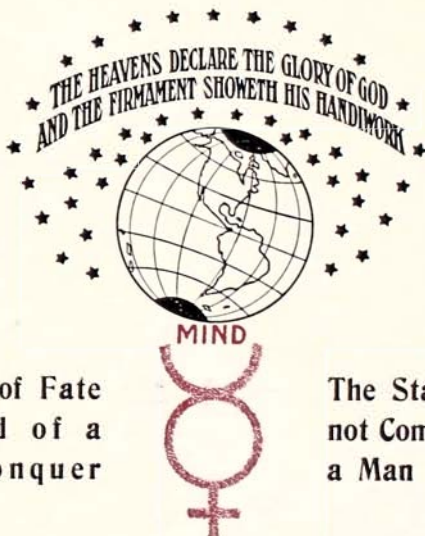


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# THE STELLAR RAY

A MAGAZINE FOR THINKING PEOPLE

Devoted to a Solution of the Practical Problems of Life  
in the Light of Science, Occultism and Philosophy



Man is a Slave of Fate  
but Possessed of a  
Free Will to Conquer

The Stars Incline, but do  
not Compel. The Glory of  
a Man is in his Strength

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The Stellar Ray Book Department



# SCIENCE AND KEY OF LIFE



## PLANETARY INFLUENCES



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HENRY CLAY HODGES

It is impossible to give a cursory sketch, within a few pages, that will convey to the mind of the reader more than a faint idea of this important work, or of its value both as a revealer of scientific truth, and as an inspiration to acquire knowledge regarding a great science heretofore but little understood, although of vital importance to each individual life; however, we ask your attention to a brief survey of the different volumes of the grand work:—

### SCIENCE AND KEY OF LIFE

#### VOLUME I

Volume 1 of this work, introduces the reader to the subject of Planetary Influences, Electric and Magnetic, Defines Fate, shows that "thought is the Builder," and that each individuality is a law unto itself.

"Divine Years" and Ages, The Pyramids and the mathematical principles upon which they were built; an Elysian mystery is explained, and the wonderful phenomena of the variable stars, among them the Star of Bethlehem, form chapters as full of interest as the tales of the Arabian Nights.

## THE STELLAR RAY.

The impossibility of annihilation and the secret of happiness are subjects of profound interest.

This volume contains horoscopal figures of Oliver Cromwell and William Shakespear, of Napoleon III., of P. B. Shelley, and Emile Zola, which cannot fail to be of great assistance and interest to students of Stellar Science.

The effect of different Polarizations of Sun and Moon on character form chapters of vital importance. This science substantiates through the working of divine law all of the ethical teachings of the Nazarene.

The esoteric side of astral science is presented and it is but inadequately described when we state that volume 1 introduces the reader to a new and marvelously interesting field of thought, broadening and elevating beyond expression.

### VOLUME II

This volume contains 245 pages of subject matter whose interest grows upon the reader as he follows the author through chapters upon the life principle and health, the several parts of the body as governed by certain signs; the influence of the Natal Star, "for every human soul there is a Natal Star; sooner or later each one shall set out in search of his Natal Star."

This volume contains a horoscope of Jesus of Nazareth and the truth regarding his supposed supernatural birth is clearly revealed.

Horoscopes of Marie Antoinette, George Washington, Lord Byron, Michael Angelo, Napoleon I. and Charles Guiteau. Chapters containing marvelous information relating to musical tones; color vibrations; their connection with Planetary Action; their wonderful symbolism of Human Progress. Genesis explained and illustrated. The successive gaseous, vegetable and animal waves that appeared upon the earth. Anyone interested in studying life's great problems will receive new light of incalculable value in possessing these volumes.

### VOLUME III

The third volume contains a complete Astrological Dictionary in addition to chapters on eclipses and their effect in various signs, also the sun and moon, together with chapter on Election and Horary Astrology, and the strength and influence of each planet, the sphere and orbit of each, as well as examples for taking sidereal time.

Horary Astrology is fully elucidated.

This volume shows the auspicious times for commencing any business or other undertaking. It also contains tables giving the rule of the planets each hour of the day, with numerous charts and examples, also how to reduce mean to sidereal time. Colors of the different planets and Zodiacal signs are given. It also contains a valuable treatise upon marriage.

### VOLUME IV

This volume is in itself a great work containing about 350 pages.

It is compiled in four parts.

Part one contains eight chapters of intensely interesting information regarding the faces of the signs and the effect on character indicated by the planets when posited in the twelve houses and signs. These chapters must be read to be appreciated and to give the reader an idea of their interest and value we quote the fol-



lowing passage from chapter one:

"The first face of Aries is martial, giving fearless, courageous ambition, one able to lead and command others; quick and ingenious and generally a very impressive speaker."

" \* \* \* The third face of Aries is a face of change and lively fancy. There is a love of fame and activity unrelaxing, makes many changes in life."

From chapter two:

"When Saturn is posited in the first house the native is diplomatic, though very suspicious and distrustful. He is liable to be gloomy and retiring at times, and while he has many acquaintances he has few intimate friends. His friends are apt to be distant from his home; he makes their friendships through letters, writings, journeys and also through the father and elderly persons and those above him in the social scale of life.

The native is apt to be brought to public notice through these sources and he possesses much ambition, love of fame and high position. He also possesses power to manage and control others, not through authority, but diplomacy. \* \* \*

Part two contains chapters on Hindu Astrology and others relating to the periods, sub-periods and inter-periods of the planets and concerning the judgments of planetary periods.

The subject matter of part three deals with the planetary influences that dominate the physical form, have only to do with human evolution; the soul's pilgrimage through matter is graphically depicted in language that is free from the dryness of technical terms and awakens a realization of the Supreme Wisdom from which all existence flows. Every intelligent mind should come in contact with the vast field of thought which this great work opens to view.

Few people have any knowledge of the number of fixed stars—stars that seem to be stationary when viewed from our planet, and which are suns the centers of other solar systems.

Part four deals with the subject of fixed stars, giving tables of their magnitude, latitude and longitude, also the nature of their influence, which is greater in mundane affairs than in relation to those of the individual.

## VOLUME V

This great work now carries the student of this divine science into realms of what may be termed the most needed practical application of Planetary Influences, viz: The physical life of mankind. Volume five deals with Astro Physiology, a science but little understood by scientists, although of the greatest importance to the evolution of humanity from the malefic conditions of disease and suffering.

The celestial influences are no less potent in the art of healing than in the art of navigation, in which it is universally known that through heavenly bodies (the sun, moon and stars), the navigator is not alone able to ascertain his whereabouts on the ocean, but the nature of the weather, the tempests, calms and atmospheric changes to which he is to be subjected.

So may the physician evolve from the practice of an art which is at present reduced to a mere practice of chance—to a truly scientific system based upon clear first principles which will invariably point to the cause of each malady, to its pro-

gression of increase and diminution, to its remedy if there be one, and how to avoid its redevelopment and to maintain good health.

This volume gives tables portraying the planetary influences upon diseases, and indicating the remedies in the form of healing plants and herbs bountifully supplied by beneficent law, to alleviate sickness and suffering in the creatures living upon this planet; the healing power of electric, magnetic, color and tone vibrations.

No physician can safely administer medicine if he be unacquainted with the science of Planetary Influences.

This important work inspires the mind to seek further knowledge of the laws that govern all life in order that health, happiness and successful achievement may be the heritage of all creatures of the earth.

Mr. Henry Clay Hodges, the compiler of this great work, has voiced the inquiries of ages of thoughtful humanity in the following question, which is answered in Science and Key of Life.

Believing that the time has come when the Science of the Stars, both exoteric and esoteric, should take its place in the world of mind as by far the most important factor in the future evolution of the race, the undersigned has taken it upon himself to place before the world the latest fruitage gathered from this great field of infinite truth.

Much has been written upon this science in the past, but amidst the many truths there has been much error. The object in publishing Science and Key of Life, Planetary Influences, is to present truth freed from the debris of false and biased interpretation.

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HENRY CLAY HODGES



IT is curious to note how instinctively the reason has ever pointed out to mankind the ultimate end of the various sciences, and how immediately afterwards they have set to work, like children, to realize that end by inadequate means. Now they applied to their appetites, now to their passions, now to their fancy, now to the understanding, and lastly to the intuitive reason again.





# THE STELLAR RAY

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# Existing Conditions

By HENRY CLAY HODGES

The confusing conditions now existing will be eradicated only when statesmen learn that there are higher powers than political intrigues, motives and interests. When they learn the might that exists in truth; when they learn that the great moral and philosophical ideas which have seized on men's souls are the most efficient, durable forces which are acting in the world; when they learn that the past and present are not the future, but that the changes already existing in the minds of men are only forerunners, the signs of mightier revolutions. Politicians, absorbed in near objects, are prophets only on a small scale, and though they may foretell the outcome of the coming election, the breaking of a deep, moral conviction in the mass of men is a mystery which they have little skill to interpret.

The future of this country is to take its shape, not from the struggles of parties or leaders for power of station, but from the great principles which are silently unfolding themselves in the minds of mankind. A far higher and more rational conception of freedom than entered the minds of those in past ages, is spreading itself, and is changing the face of society. Equality before the law has become the watchword of all civilized countries. The worth of a human being is better understood. His worth as an individual, on his own account, and not as a useful tool for others' progress, is found to attach a sacredness and dignity to every man because each man is immortal. Such is the current of thought. Principles of a higher order are beginning to operate, and the dawn of these everlasting lights is a sure omen of a brighter day.

Politicians seizing on the narrow and selfish principles, expect them to last forever. They live in hopes that their machinery will determine the movements of the world, but if history teaches any lesson, it is the impotence of statesmen. Happily this impotence is spreading, with the spread

of light and moral force among the people. In the great conflict between the oriental and western world, which was decided at Thermopylae and Marathon; in the great conflict between Polytheism and Theism; in the American Revolution; in these grandest epochs of history, what was it that won the victory? Not political management nor self-interest, but the principles of freedom, moral power and enthusiasm, the divine aspirations of the human soul. Great thoughts and great emotions have a place in human history, which no historian has ever given to them, and the future will be more determined by these, than by the past.

We find in the planetary influences, as taught by astrology, the great fundamental principles underlying these periods of progress. It is a law of that unseen, but most certain dominion, which, even here among the blinding shadows that conceal HIS immediate workings, the great Infinite Force of all life is administering, that they, who being set anywhere to do HIS will, neglect to do it, are replaced by other and more faithful instruments. How its operation is, in every case, to be reconciled with the reality of man's free agency and separate probation, we may be unable to perceive; how amidst the conflicting waves of men's evil wills and rebellious impulses, and the mighty tempests of this troubled world, He does yet so rule that all these separate wills, each singly and independent, do all work out together the wise purpose of HIS eternal counsels, we may be unable to conceive. That it should be so is essential to the reality of HIS Government.

---

Far away in the sunshine are my highest aspirations; I cannot reach them, but I can look up and see their beauty, believe in them and try to follow where they lead.—  
*Louisa M. Alcott.*



If you wish to be miserable think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch. You will make misery for yourself out of everything which God sends you. You will be as wretched as you choose.—*Charles Kingsley.*



### *How to Live a Successful Life.*

Cease all fretting and fear about the future. Compose your mind to a calm desire to live a successful life. Reflect upon what that means. It means Health, Wealth, Wisdom, and Love. Try to realize mentally each of these attributes, and then open your being to their manifestation within you. Breathe deep several times before falling asleep at night, and mentally say, "I open my being to the manifestation of God-like Health, Wisdom and Abundance." Breathe deep inhalations before partaking of food and be glad, for it will build your body to the purpose of your life—success.

When you are confronted with days of indecision as to which course to pursue, relax all care and anxiety about the matter, take some deep breaths and say, "Holy spirit, mysterious, all-pervading and mighty, guide me aright." Then calmly go about your daily duties and you will be guided to make the better choice just as surely as the tides rise and the rain falls or the harvests ripen. This is an occult law taught by ancient adepts and then by Jesus of Nazareth, the great mystic who said, "Do all things to the glory of your Father in heaven." This holy man was not a religious teacher but a practical scientist. He demonstrated law just as has the physi culturist, the electrician or the mechanical engineer.

The world is awaking to realize that a law exists—a majestic occult law as mighty as the surging tide of life itself; as powerful as the law of gravitation which holds the creatures of the earth upon its surface, and it is this:

As a man thinketh in his heart so is he. Dedicate your mind and soul to true success, trusting implicitly that you will achieve your purpose—Abundance. In-

hale deep of these attributes many times each day and they will manifest themselves in your life as naturally as the rose unfolds to beauty and fragrance, as surely as vapor rises from water when it reaches the boiling point; for we are all creatures of law, the rose, the water, the human being. And through eternal laws are all results achieved.

---

Oh, do not pray for easy lives. Pray to be strong men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*



### *We Get What We Give.*

Life is a magician's vase, full to the brim, and so made that you cannot thrust your hand into it, or pour, or sip, or draw out of it.

It overflows into your hand only when you drop something into it.

And what you get is of the same quality as that which you give.

If you drop in love, it overflows love. If you drop in charity, it overflows charity. Drop in envy and jealousy and hate, and it will overflow these same things into your own life.

Love will draw the world to you and surround you with an atmosphere of happiness and success. Every hard thought gives birth to a stinging serpent in your own heart.

There never was a more thorough truth than that hate, envy, revenge, and all the evil passions that we are heir to, corrode, render wretched and destroy first the heart in which they originate.

Love generates the sunshine of the moral universe, without which life would be a desert waste. It brightens the dark places. It gladdens the sorrowing. It lifts us above the petty grinding cares that harden the heart and sap enthusiasm and energy.

By lifting the burdens of others we



lighten our own. By making others happy we bring happiness to ourselves.

Yes, a magic vase is that which overflows with what is dropped into it. And that magic vase is no fanciful conception.

It is life—everyday, commonplace life.—*Toledo News-Bee.*



### *Greatly Reduced Terms of Imprisonment.*

*The Editor.*

A wise system of discipline in operation in prisons, one that would embody educational reform, with its restrictive justice, would greatly reduce the length of terms of imprisonment and their consequent burden to the state.

Even under the present system, there are confined in our prisons today thousands of human beings who have long ago expiated their crimes; those who are now incapable of injury to others and who would, if liberated, be useful citizens. There are those who have risen superior to the degradation of their environment, have educated themselves (with what incentive one might well wonder), and those who committed crimes under provocations long since removed, or upon an impulse which in time of war would be termed noble! Should our prisons retain this class of humanity? We answer, in the pure light of reason, No! There should be a way provided by which such cases may be proved and then be reinstated among their fellows, with opportunities open before them.

What a privilege for a great nation to exercise its power to redeem its unfortunates from error and shame and to place their feet in the paths of usefulness and happiness.

Under the present system, after the sentence of guilt is pronounced, nothing is considered but to enforce the prescribed term of punishment upon the victim. Young and old, first offenders and hardened habitues of crime are treated alike; no incentive given nor opportunity offered except if a meek, unretaliating spirit of submission to the conditions imposed be maintained the sentence may be shortened. But

the same fate stands waiting at the prison gates for all as they pass out into freedom.

Freedom? Yes, a freedom that forces them with the relentless hand of scorn and distrust out of the road to a better life and crushes the hopes of a useful, happy future outside of prison walls.

Governments are responsible for the condition of their subjects; if their methods do not improve that condition there is something wrong with their methods.

Centuries of experience have shown that the present system of dealing with the criminal classes lacks the great principle of reform or there would be less crime instead of more. The degenerates would be disappearing instead of multiplying with each succeeding generation.

A Government should not only be held responsible for the safe custody of the evil-doer, but for his regeneration. He should be given instruction, occupation and strong incentives to good citizenship. Each individual case should be dealt with according to its necessities, and it would indeed be an exceptional one that did not respond to such a spirit of wise restraint and benignant provision against future error—in place of a spirit of vengeance upon the wrong-doer. Let a nation teach the criminal that his country is his fatherland, that it needs his good citizenship, that it prohibits him from injury to himself and others, that the law-abiding citizen has a powerful influence back of him, co-operating with him for his benefit, and then prove it by helps to this end. Let prison houses become schools of patriotism and good citizenship, inspiring these qualities of mind instead of fostering vengeance and breeding crime. The thought currents enveloping prisons are more pestilential than the stagnant pools that poison the air above them. Both need the cleansing power of activity—wisely directed and purity will follow.

---

Great credit is due to Sir Oliver Lodge, Sir William Crookes, Sir William Wallace Flamaner, Professors Hodgson and Hyslop-James, and the many other eminent men of science who have given their testimony on the affirmative side of the question, Are



the so-called dead alive? But there are countless numbers from all parts of the civilized world, not so well known in the field of science, but equally capable to judge of facts, who have received indubitable evidence again and again that the gates between the two worlds are ajar. That the inhabitants of the invisible world are able to converse intelligently with peo-

ple in this material life, and prove their identity beyond peradventure.

Not only is this true, but advanced students from that higher life are able to give the results of their researches into the enigmas of life beyond physical expression, proving that this earthly pilgrimage is but a primary department in the great schools of knowledge in a life eternal.

## The Modern Spiritualistic Movement Reviewed

By MRS. CHARLES BRIGHT, of Melbourne, Australia.

The editor of *The Harbinger of Light* and the author of "A Soul's Pilgrimage."

It is not possible to ignore the radical change that is coming over the Spiritualistic movement by the wider outlook that results from scientific discoveries demonstrating day by day the unseen forces of Nature which are at once the source of all life and the basis of every kind of psychic phenomena. Professor W. F. Barrett's just published volume, "On the Threshold of a New World of Thought," is a notable sign of the times. He considers that the proper study of psychic phenomena will introduce a new and the most important era of religious thought since the dawn of Christianity. This is what all our advanced thinkers have been pointing out. Beginning with A. J. Davis, whose philosophical teaching is identical in its essence with all our latest writers, it is shown that only by man's own spiritual development can he apprehend spiritual things. Myers' "Human Personality" gives in its epilogue as satisfying a religious synthesis as can be found in contemporary literature. He had come to see that the supreme fact of the universe was the "oneness of souls," and that love—divine love—was the overruling force, the basis of the telepathic law and of every form of spiritual communication. People, fed on the husks of outworn creeds,

had come to doubt all the verities of the Gospel narratives. It was only spiritual phenomena, properly investigated, that brought Myers back to a religion within nature which appeals to both heart and reason; and it is this study, as Professor Barrett points out, that will introduce that coming religion, that new era of religious thought it has been my constant endeavor in these columns to indicate. How necessary it is to give thinking people something more satisfying is shown by a letter now before me from one of the most cultured thinkers of Melbourne. This gentleman began investigating 41 years ago, has the most complete library of spiritualistic literature, is widely read on the subject, and has consulted at various times all the leading mediums, and yet lacks the assurance of spiritual things that is coming now to so many inquirers from quite a different quarter. "I confess," he says, "that I wearied of the unfulfilled predictions with which the journals I read were filled, and must just continue one of your many readers and wait in hope."

It is a common experience of most investigators, after the first glamour that comes into the life from the assurance of the deathlessness of life and the reality of



existence in the Great Beyond, to come to a point where "message-giving" is found to be full of limitations. It is then that the inquirer should retire within himself and gradually learn the power of his own spirit. There is no royal road to this inner development, but, gradually, the way to the light is found, and one "gift of the spirit" after another is the result. Possibly years of striving after whatsoever things are true, honest, just, lovely, and of good report have to be gone through, but in the end "the God of peace shall be with you," as Paul says. It is a personal assurance of spiritual communication that is the sure foundation of this living faith, and as far as my own experience goes, the only means of obtaining it. This does not undervalue real mediumship. For, as a means of opening the way to this illumination within, and for cheering messages from the beyond when the upward path becomes at times hard and difficult, am I greatly indebted to the many gifted mediums I have met. The mistake is in supposing that anyone can develop your own spiritual powers for you. Gladly would I help all I meet to enter this path, for life thus becomes a priceless boon and worth the living. It is then that the spiritual eyes and the spiritual ears are opened, and in quite a normal way, which can be attained by all, the life work is directed and you become an instrument for the great spiritual conclave in that overruling World of Causes.

From a perusal of the important paper given before the London Spiritualist Alliance by Mr. George P. Young, it is seen that he, as president of the Spiritualists' National Union, is also convinced that spiritualism is entering on a new and important phase of development. He is able to show by a close argument that the spiritual basis of matter, now so prominent in the latest scientific discoveries where electrons play so important a part, can explain all phenomena. Curious is it also to notice that when sensitives are controlled by spiritual entities, these appear to work through what is called "radio-activity." Professor Lombroso mentions this in relating his experiments with Eusapia Paladino—how a "light that surrounded her fingers" was, as she said, indicative that "great things were

going to be done." Dr. Hodgson, in his experiments with Mrs. Piper, says in his valuable report on her mediumship, that it was explained how a "light" that could be spiritually seen illuminating her arm and brain indicated the presence of her mediumistic power. When this waned at the close of a sitting, no more results could be obtained. It is also stated that there are "true" and "false" lights, the latter, something after the manner of will-o-the-wisps, being deceptive and the reason of many fantastic or misleading messages. Dr. Hyslop confirms this, and quotes many messages given during his extensive investigations to the same effect. In my own experience, evidences of "radio-activity" could be furnished, and it was another corroboration to read that in the writing of "Oahspe" Mr. Newbrough saw a light "shining on the backs of both his hands." Evidence of the action of the psychic world upon this one is being heaped up so rapidly, that soon even the most skeptical person will be forced to acknowledge that there are wonders about us that have hitherto scarcely been dreamed of. The spiritual world is indeed the one in which we live and move and have our being, and is in fact closer and more real than the material one.

"So close it is, that when my sight is clear  
I think I almost see the gleaming strand;  
I know I feel those who have gone from  
here

Come near enough sometimes to touch my  
hand.

I often think but for our veiled eyes,  
We should find heaven right round about  
us lies."



### *Never More.*

I was sitting one day dreaming of the future and the past,  
Thinking of the life eternal from the first to the last.  
As I thought of Heaven and glory, Oh! my joy I could not tell,  
But all my hopes were dashed in atoms, as my thoughts went back to Hell.



As I've journeyed o'er life's ocean and have anchored on the Bay	And as o'er the bridge I journey, that con- nects the realms of life,
Where I found all life eternal and a bright and endless day,	And I see the pain and sorrow, the misery and strife,
I looked back to that past dreaming and the hopes I had before,	I still ponder of the Heaven that lies just across the way,
And my thoughts of Hell are haunted nev- er more, never more.	And I know that all may gain it, right here and now, to-day.

For the fears of the past ages  
Have gone out through time's great door,  
And the Devil need not haunt thee,  
Never more, never more.

—Inspiration.

## Spiritualism—The Open Door to the Unseen Universe

By JAMES ROBERTSON

Being glimpses between the pages of a recent work by a business man of repute in the City of Glasgow, Scotland. Further mention of this book will be found in the Book Review Department of this issue.—Editor.

"The year 1876 was to me the most eventful year in my life's history," says James Robertson in his notable publication, titled as above. "The clouds which had obscured my vision melted away, and I was brought into a realm which has ever since yielded me intense delight. Men often grapple with a subject, wrestle with it, and exhaust it, and themselves, but the realm into which I was introduced was so limitless and inexhaustible, that after thirty years' dwelling there I find it ever opening up new continents to view, and fresh people to mingle with—I feel that I shall never tire of its boundless treasures.

I am not visionary, and have no predisposition to superstition, no wonder-mongering in any department, so that when this land of splendors opened to my sight, I did not lose my senses, but looked it fully and squarely in the face, and recognized that here was an unfoldment of Nature's processes which hitherto had been hid from me. I never could live on unreality. Poverty might for a season ring the changes on my emotions, but calm reflection deadened the power of the most glowing strains

when these could not be linked on to facts that could be verified.

I did not start with any thought or desire to enter on a road which would reveal to me a world beyond the gates of death, nor did I believe that there was in this universe of ours, or ever had been, such evidence as would establish such a fact so that it might be grasped by human senses. I had long ceased to regard the books, called sacred, as being in any way historical or authentic, and felt that the present day was as much entitled to witness the occurrences narrated in them as any past age. I had made grave struggles to believe what the church called truth; had sought to catch the faith that was preached, but my reason ever cast these teachings aside as being in no sense a revelation of truth. I had reached the position of many others on these questions: I was neither a believer nor altogether a disbeliever. They did not appeal to my reasoning faculties, and so I wandered for years, without finding a permanent home where faith and reason might lie down together in unity.

I had heard of Spiritualism at a dis-



tance, but all the talk about spirits coming to tables was, to my mind, only lunacy abroad, and it never crossed me that there could be found any possible solution of the great question of human immortality. I had even tried to read D. D. Home's "Incidents of My Life," but cast it aside as wretched drivel, unworthy of the serious attention of rational minds. Swendenborg seemed a strange character, but as the writings of the ancient prophets and their claims were unbelievable, the modern seer had no message for me, just then. The philosophers have said that the impressions made upon us by any circumstance, or combination of circumstances, depend upon our previous state. I had been educated in the school of the senses, rather than in the school of imagination. I had but one desire, to know the truth; but one fear, to believe in a lie, and therefore, neither Homes' remarkable incidents, nor Swendenborg's life appealed to my mode of thought. I had to wait a season before I recognized how valuable to the world were the experiences of both men.

You will naturally ask what special circumstances brought about such a resetting of my mental furniture as to cause me to accept the evidence offered by Modern Spiritualism. What occurred in that eventful year, 1876, will show you the pathway on which I walked, and found the Gate Beautiful. \* \* \*

I did not know in the least how I would go about it, where I would find the field for my exploration, but I was determined to look for it. \* \* \* The trend of my mind was that great discoveries were more likely to come from universities or apt scholars, than from a body of unlearned, humble people. I had forgotten the old story of the fisherman of Galilee, and the wonderful movement that sprang from that unlettered body of men. Had I dreamed that I was going to meet with some facts which were likely to revolutionize my whole life, I would have been excited, and have lost, perhaps, the even mind with which all things should be viewed. \* \* \*

We sat round a table in one of our bedrooms, the subject being too undignified for us to bring it forward in our best

room. At moments there was a feeling of being ashamed at having any connection at all with a subject held in such contempt by the world. We formed a circle of eight persons, six being our own group, not one of whom had ever come near the matter. The lady medium had brought a young friend with her. She told us wonderful stories of what the spirits had done, and we sat for fully an hour, joking and laughing, but there was not the slightest appearance of anything abnormal occurring. Not a rap was heard, not a table tilted. I was getting pretty nearly convinced that there was not much chance of anything extraordinary happening when cool, critical minds were observant. But in this I was soon undeceived. That table did at last behave in a strange manner. It tilted from side to side independently of any pressure brought to bear. It became light and heavy by turns, and the tilts responded to questions that were asked. There was certainly the clear manifestation of intelligence, and that not of the sitters. The names of old friends were spelled out, and incidents which some of the sitters had forgotten were referred to. Some years before, death had taken from me a boy of promise, whose departure had caused me to think, for a season, that life could have for me no further joy; he was said to be present, and nothing could convey to an outsider how that table seemed to leap for joy, at one moment going, as it were, into my wife's lap, and anon into my own. I certainly, as well as the rest of the company, was a bit upset, and we had got more than we had bargained for. It seemed a somewhat crude way to introduce us to the denizens of the spiritual world, but there were the facts, and where were the theories which would cover the ground without letting in the spirits?

No unseen force known to science could lift a table when desired. What made that table so heavy that at times we could not move it, and what lightened it so that it seemed like a feather? The great forces of nature, though under law, never manifest personality while the force that moved that table claimed to be someone we had known, who had passed through the crisis called death. I confess sleep did not come



to me readily when it was all over. I had been suddenly thrown against facts, regarding which I had practically possessed no information. I awoke to the possibility of experimental proof of a future life, and an indescribable emotion filled my being.

Was I standing on the threshold of a great discovery, likely to color all my future thought and life? Had I been dwelling in darkness, while the light of spiritual facts might be obtained for the asking? The past still held me, however; there arose the old questionings as to the probability of such an important truth forcing itself on my attention by such apparently absurd manifestations. I walked for days in a peculiar, unsettled frame of mind; all my old beliefs were in a state of flux.

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Spiritualism, from its first glimpse, has never appeared to me other than a religion, a fuller revelation of man's relationship to the world of spirit, and therefore one step nearer to God. If Jesus of Nazareth, who "brought life and immortality to light," and pointed more clearly man's true relationship to the Infinite, is recognized as the founder of a new religion, surely Spiritualism, which has widened the doors of communication between the two worlds and permitted us to hear the music of heaven, is worthy of being called a divine religion. If it has contradicted some unwarrantable, unsupportable and baseless ideas, which have floated down the stream of time, it has replaced them by others more worthy of acceptance. Man could never have fallen from a state of perfection, never could be estranged or lost from God.

\* \* \*

Spiritualism declares emphatically that the spirit world is peopled with just such souls as are daily going out from earth, and that the commencement of the spiritual life is just where the last hour of earthly life leaves you. If you go out with a prayer and a blessing, you enter the Spirit world with a prayer and a blessing. If you go out as the miser goes, with his hands clutching his gold, you will go out with the gold on your heart. If you prepare yourself for any course of life, then death will

find you just as you have prepared yourself. Every spirit enters the spirit world dwarfed or beautiful according to its spiritual nature; for every deed of earthly life the spirit itself shall bear the exact resemblance of what that life has been. Clairvoyants see these conditions; spirits through mortal lips, tell the universal tale. There is no word of miracle, no hint of being affected by beliefs; but amendment is possible through the yearning for higher things. The undeveloped must climb innumerable steps, with humbleness and diligence and pain, and in that new condition there are many whose soul growth is increased by assisting the soul growth of others. Delight comes to all who extend the helping hand to those who need such help. Much of this was revealed to me during my first months' association with the subject.

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### *Unanswerable Logic.*

"Constancia," of Buenos Ayres, reports the following conversation as having passed between a skeptical doctor and a spiritualist patient:

The Doctor: You are engaged in a propaganda in favor of the existence of a soul. Have you ever seen one? No. Have you touched one? No. Have you ever smelt one? No. Have you ever tasted one? No. Have you felt one? Yes. Then according to your own admission, there are four senses to one against you. It logically follows, therefore, that there is no soul.

His patient: You are occupied in the relief of pain. Have you ever seen a pain? No. Or touched one? No. Or smelt one? No. Or tasted one? No. Or felt one? Yes. Then according to your own confession there are four senses to one against you. Ergo, the logical conclusion is that there is no such a thing as a pain. Yet you conclude that it exists, and I conclude that I have a soul.—*Harbinger of Light.*

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A high purpose is magnetic and attracts rich resources.—*Lillian Whiting.*



# Distances Existing Between the Planets and the Sun

By HENRY CLAY HODGES

The little family of planets that revolve around our sun are mathematically arranged, relative to their location in space. The ancients found a curious relation existing between the planets and the sun, viz., their relative distances from the sun and modern investigations have given this subject attention also.

Take the following numbers, cipher, three, six, twelve, twenty-four, forty-eight, ninety-six, one hundred and ninety-two, three hundred and eighty-four; you will notice that each of these is double the preceding number, and by adding four to each we obtain the following result: four, seven, ten, sixteen, twenty-eight, fifty-two, one hundred and ninety-six, and three hundred and eighty-eight. It will be found that these numbers represent the relative distances of the planets from the sun. It demonstrates that there is a harmony in all things by nature, the result of intelligent design, and upon examining these numbers, it will be found they represent the planets in the following order: Four to Mercury, seven to Venus, ten to the earth, sixteen to Mars, twenty-eight to the group of minor planets; fifty-two to Jupiter, one hundred to Saturn, one hundred and ninety-six to Urania, and three hundred and eighty-eight to Neptune.

There is also another planet not yet known, as I am aware of, by astronomers of today. This planet is represented by its number in the same manner as the preceding ones, and if the astronomers will give it attention, they may discover this planet by this law of relative distance during October by turning their instruments toward the sign Sagittarius.

At the time of the discovery of Urania by William Herschel, on the thirteenth day of March, one thousand seven hundred and eighty-two, it was through the investigation of an individual named Bode, of Ber-

lin, who worked out this theory to a practical demonstration. This was considered by Herschel, making his search for this planet, together with the influence coming from that place approximately through astrological influences.

The same with the planet Neptune, first observed by Galle, of Berlin on the twenty-third of September, one thousand eight hundred and forty-six. Finding that the positions correspond to the figures, it was given out that there was a planet occupying the position corresponding to the number twenty-eight, and this was fulfilled, on the first night of the nineteenth century, the first of January, one thousand eight hundred and one, when Piazzi, at Palermo, observed that which we know as the asteroid Erros and noted as a star of the eighth magnitude in the constellation Taurus. One year afterward, Olbers, at Bremen, observed another of these planets named Pallas, followed by the observation of Juno in one thousand eight hundred and four, and of Vesta in one thousand eight hundred and seven.

There are four hundred and twenty-seven of these small bodies revolving round the sun at the distance approximately indicated by the number twenty-eight. The four named are the largest. The diameter of Eros is five hundred and twenty-five miles; Pallas, three hundred and seven miles; Vesta, two hundred and forty-one miles; Juno, one hundred and eighty-two miles; while many are not more than five to twenty-five miles in diameter, and many are too small to be visible from the earth at least at the present time. Their orbits are decidedly irregular. The one nearest the sun, Medusa, performs its revolution in a period of three years, while the most distant, Thule, takes upwards of nine years. We also find that the orbital planes of many of these planets are inclined considerably



to the ecliptic, Pallas having an inclination of thirty-four degrees.

It has been a matter of conjecture how these minor planets were formed. Some contend that as they show a tendency to form into two groups, it proves they were formed by the coming together of two larger bodies; others contend that they are rough material intended for use in the construction of a future globe. These are both in part right, but the facts are that these planets are the result of a ring thrown off by the sun when in a nebulous condition, which ring, instead of forming one planet, cooled down into a number of small bodies, and in time these planets will, through the evolutionary system recently treated upon, form themselves into two planets, comparatively polar opposites in nature, one having the influence of Mars, the other the influence of Jupiter.

These asteroids do cast an influence to the earth, though it is scarcely considered by modern investigators in their research; but the influence now dominating will tend to bring them to the notice of thinking minds, as well as the various fixed stars. That they exert a wonderful astrological influence is shown when it is considered that they are permanent and definite members of our solar system.

In modern times the influence of Urania and Neptune has been observed, and it is now time for astrologers to turn to the asteroids or minor planets, and carefully note their effect upon our earth. It will be wise for the ephemeris-makers to include the elements of the four chief asteroids in their annual publications, and it will then be useful to notice their positions and aspects in mundane astrology, especially their solar ingresses and lunations.

Take, for instance, the sun in opposition

to Eros from the ninth and third. This would show liability to railway accidents, criticisms of the press, scientific arguments, etc., while on the other hand Vesta is more benefic in its effects, though as a whole the asteroids are dependent upon their positions in the signs and conjunctions with other planets, as they are quite controvertible in their effects, and it will require especial observation to arrive at exact results and apply them to the present conditions. It will also be found that the unusual latitude of some of them, Pallas especially, makes their real position differ considerably from that which they apparently have by longitude, and this complicates the problem to be solved.

Previous to the death of Gladstone, Eros had been transiting in the ascendant, also the sun and moon. This would tend to bring illness and severe neuralgic attacks. Of the four asteroids, Eros is least distant from the ecliptic and is therefore most important in its movements. In addition to mundane astrology and transits, it will be necessary to note well the effects upon the atmospheric conditions. Especially when the sun aspects the asteroids it will be found to have a wonderful effect, but in this also the latitude must not be lost sight of, for the farther apart the less the effect. The question will arise as to whether they have some common influence or whether they differ, but we find that they are divided into two groups and are of two influences, as the fact of their revolving in their orbits, that are taken together as one, points to a community of nature. The asteroids are numbered according to chronological discoveries in order Eros, Juno, Pallas and Vesta are in the order named, and are of most importance.

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What does anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.  
—*Ian MacLaren.*

Let us beware of losing our enthusiasm. Let us ever glory in something and strive to attain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—*Phillips Brooks.*



# Physical Regeneration

By SIDNEY H. BEARD, London, Eng.

The Ideal of Physical Regeneration, as a great possibility for the individual as well as for the nation, is a practical concept that merits consideration from every thoughtful and philanthropic human soul.

It concerns every invalid, every seeker after a higher, more enjoyable and more abundant life, and all who desire to improve the social and vital conditions of the less fortunate around them. In fact it concerns *everybody*, for human relationships create a solidarity. We cannot evade sharing each other's burdens; and amongst such burdens one of the heaviest is that of illness or chronic incapacity.

It is also a conception that specially claims our attention at this present time, when ill-health is becoming so general, and Physical Deterioration is so obtrusively apparent; when most of our asylums and hospitals are overcrowded, and when the dark cloud of Disease and premature death overshadows so many earthly homes.

For we have now reached such a condition of affairs that the *majority* of the young men who offer themselves for military service in some of our large cities, are rejected as being unfit. A very large percentage of the children in our schools are either physically or mentally malformed, or in some way enfeebled and deficient; while impaired eyesight, flat-feet, weak hearts, spinal curvature and soft teeth are becoming so general as to be regarded almost as *normal* amongst the youth of our country.

Cancer—the dreaded destroyer that now overshadows us all—claims as victims one woman in every eight, and one man in every twelve, who have passed the age of thirty-five years. And this percentage is ever increasing.

Many representatives of the medical profession are driven, apparently by their inability to successfully overcome prevalent human malady, to resort to empirical measures that either outrage humane sentiment, or are manifestly discordant with common-sense. Some of our physicians seriously in-

form us, and expect us to believe, that certain organs of our bodies should be indiscriminately removed because of their liability to become diseased; and that we should do well to submit to inoculation with many and various types of microbic cultures, in order to enable us to withstand the onslaughts of destructive micro-organisms which can be quite successfully withstood by human beings whose vitality is not below the normal standard.

These signs, and many others—including the prevalence of the idea that ill-health is *natural* and *unavoidable*, and therefore, to be accepted with resignation—point unmistakably to the fact that we have been, racially, on the down grade for many decades. They also indicate that it is high time for philosophic and altruistic men and women to ascertain and face the truth about this matter; to do something of a practical sort to mitigate this ever increasing evil; and thus to avert if possible the suffering that threatens our posterity, and the doom that menaces our race.

It is inconceivable that an all-wise Creator should have intended human beings to be in such a sorry condition. The phenomena of Nature, the beneficent laws that operate in such a manner as to maintain the sub-human races in a state of physical fitness, by means of processes which ensure the weeding out of the unfit and the transgressing; and the declaration of the world's greatest prophets, to the effect that God desires Man to enjoy Health and Happiness, render such an idea untenable.

It is also inconceivable that mutilation and serum-quackery are the best means, or even rational means, for dealing with and overcoming the vital deficiency and physical degeneracy which render men and nations an easy prey to Disease.

There must be potent *causes* that have produced such deplorable *effects*; and it is obvious that no remedy for the latter can be adequate which does not consist in the recognition and removal of the former. National and individual ill-health must



arise mainly from two things—namely, Ignorance concerning the Laws of Health, and habitual violation of the same.

And as it is a well-known fact that ill-health and devitalisation of the body generally produce corresponding functional derangement of the mind and the spirit, and thus bring sorrow and trouble upon others as well as upon those who are afflicted, it must be readily apparent that no man or woman can engage in any more important or beneficent work than that of disseminating knowledge concerning Hygienic Law. Earnest protest should therefore be made against the more serious forms of popular physical transgression, and also personal exemplification of the advantages and the benefits of living a natural and hygienic life.

#### UNCHECKED SOURCES OF DEGENERACY.

It is true that many obscure and unchecked sources of weakness and disease, which exist in our midst and are ruining our national physique, can only be effectually combated by wise legislation and collective effort. But when the great Ideal of Physical Regeneration becomes crystallized in the national mind, a way will be found to withstand and overcome these particular factors that make for physical and moral decay.

The indiscriminate and unrestricted breeding of lunatics, habitual criminals, wastrels, and physical and moral degenerates of the worst types, should be, and *will ultimately be*, prevented by drastic legislative measures. And such legislation will soon become imperatively urgent, for the simple reason that national self-preservation is a politic duty that is obligatory and of paramount necessity.

Imbeciles, profligates, consumptives and chronic invalids cannot be allowed to increase and multiply until they constitute the *majority* of the community—as they now bid fair to do. The taxation thus entailed upon the healthy and the industrious would become unbearable. And therefore the time must be near at hand when it will be compulsory for enlightened statesmanship to declare that parenthood, instead of being the *right of every* individual, however unfit,

malformed or misbehaved, must henceforth be regarded as the prerogative only of such citizens as are comparatively free from certain of our worst diseases and evil tendencies, and from the more serious signs of physical or moral degeneracy.

The enforcement of such a Law would doubtless at first present great difficulties, but these could be overcome. Certificates of Health and good Citizenship (liable to endorsement, as in Germany, and to withdrawal) could be issued. These would constitute licenses for parenthood and would be conferred by a competent Board of Health. And, as a last resource, the establishment of segregation colonies and labor settlements, in which discipline and perpetually enforced celibacy would be tempered by helpful, reformatory and kind treatment, would secure obedience to legislative enactment and act as a powerful deterrent against unlicensed parenthood.

The effect upon the national soul, and the popular health, by the adoption of such drastic politic measures would be incalculable. The responsibility and dignity appertaining to parenthood would at once become recognized by the youth of the nation, and serious effort would instinctively be made on the part of most young men and women to render themselves fit to exercise this important function, and thus to enjoy a privilege that would only be accorded to such subjects of the States as were deemed, approximately, of the required standard of fitness.

The eager desire for physical culture and perfection which was witnessed amongst the Grecians in their best days, would then be revived. Weakly, malformed and anæmic women would know that their chances of being chosen for marriage were indeed slight, unless they could improve their physique; and unhealthy men would have to face the same situation. And the ultimate effect upon the National stamina and the conditions of our social life would probably be such as to completely transcend our present conceptions.

Although such new conditions might seem to press hardly upon some persons, yet nearly all would realize that the new Statute was for the welfare of the State and



for the benefit of posterity; and they would acquiesce with the trend of public opinion.

#### THE FIRST STEP.

Just as social order, good government, public safety, and prosperity were evolved out of chaotic conditions in Mexico, by the wise but inexorably firm legislation of President Diaz, so might national Health and Prosperity be evolved in Great Britain by enlightened statesmanship. Only the man and the opportunity are needed.

But the first step towards getting Physical Regeneration included in the program of practical politics, is to get the Ideal enshrined in the soul of every enlightened and cultured member of the community. It therefore behooves all who have apprehended and embraced this Ideal, and who are capable of realizing its potentiality and dynamic force, to labor for the great End which it foreshadows; and ever to emphasize its significance both in private and in public life.

If we proclaim Health as being the birth-

right of *all*, and a *possibility* for the majority of our contemporaries, even under the conditions of our present adverse inheritance, multitudes of invalids who are at present apathetic, faithless and pessimistic, will be encouraged or shamed into making resolute effort to emancipate themselves from chronic bondage of ill-health. And they will thus deliver themselves and their relations from much suffering and inconvenience.

Thousands more who might have stumbled blindly into the mire of helpless invalidism, or have drifted into the prison-house of pain that ultimately awaits those who persistently live unhygienic lives, will also be induced to take their bearings, to forsake their folly, and to seek the only way of salvation from physical disaster. And a vast number of innocent children who would otherwise be cursed with inherited deficient vitality or predisposition to disease, will escape the unhappy destiny awaiting them on this planet.

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## An Indian Legend

By FRANK A. BRUCE

Once upon a time, in the long, long ago, a group of red men, not more than two-score in number, were gathered in council in the crevice of a great mountain. They were a mean company, thin, ill-kept and dejected, and upon each countenance was branded the sure sign of cowardice—a hunted and despairing look. The matter under consideration was to them a most vital one; in fact, it was a matter of the life or death of their tribe. While they thus sat in council an old man of their number recited the history of the tribe.

In the years gone by there had come upon them strange and disastrous reverses. From being a great and mighty nation of warriors and hunters they had dwindled in strength and numbers until this mere hand-

ful of starved men with a few women and children, in a like condition, were all that were left. First had come their enemies, like a hateful whirlwind, who conquered them in battle and took away their slaves and their goods. Then the hot winds blasted their corn and drove the game from their lands, and this was followed by a dreadful disease which felled their brothers as the wind snaps the dry wands of the swamp-cane.

In vain had they called upon their Tribal Spirit. The ghost of the great warrior who had founded their nation no longer poured his strength into the men nor stamped his beauty upon the brows of their children. In the song-history of the tribe this spirit had come among them three times at certain periods measured by the



moon. Once he came as a giant deer when the herds were almost extinct and a new thrill of life shot through the tough-meated herds, and the land became filled with fat, healthy creatures. Again he came as a great sturgeon, and the nearly deserted river was filled with leaping, glistening fishes. The third time he had come as a tall stalk of corn and the harvests became fuller, so that the little ears, which had been gathered with so much care, were left for the birds' feasting and a new note of joy swelled throughout the land. Thus, with every coming of the Tribal Spirit, came also a great benefit, and now, the moon gave the signs that the spirit was due to return again to them. All this, and more, the old man told and then he spoke of the new fear that had fastened upon them.

For some days there had come among them a giant bear who seized and carried off one of their number at each appearance. This day a man, another day a woman and still another a child. What could be done to defend the tribe against the visits of the great bear? They were weak of arm, too weak to fight the marauder. Their weapons were gone—lost and broken, and they could not fight the bear. They were hemmed in between two fears, the hostile tribes of the valleys and the great bear of the mountain. To leave their present refuge would insure them death at the hands of their enemies; to stay meant that they would all become food for the bear!

Even as the old man spoke the great bear came upon them. A loud wail of lamentation arose from their throats as the huge animal seized a young man and began to drag him away. The horror that showed in the victim's eyes quickly changed to a look of desperation. He valiantly grasped a large, sharp stone and with a fierce cry, the old tribal war-cry so long dead on the lips of his fathers, he fell upon the bear and beat its head with the stone. The bear fought with all the power of its strength, but it seemed as though all the craft and all the might had returned to the tribe and centered in the young brave. Every stroke of the stone fell with a renewed violence upon the shaggy head, until finally the

thick skull was cloven and the bear lay dead at the feet of the young man.

Then there arose from the body of the dead bear the form of a mighty warrior. First it came as a cloud rift with streaks of sunlight. Then it gathered as a tall column enclosing a bright flame. And then it took form and a shout of joy arose, for they recognized the great Tribal Spirit that was to come!

Then the spirit spoke to them, saying: "My children, I have been always with you, but you knew me not. In the hunt I have lived in your eyes and ears, but you neither saw nor heard me. When your foes assailed you I dwelt in your heads and arms, but the doors of your hearts were closed to me, and how in battle could you expect success unless you knew me? Thus, lacking me you lacked the finest quality of the heart, and who among you, needing this quality, is fitted to live? Thrice I returned to you with gifts, but you remembered me not. At last I come to you with the greatest gift of all. It is myself. Coming as a bear to destroy you I gave to the young man the power to slay the slayer, for the door of his heart opened unto me at the supreme moment and I entered therein. Henceforth know me in your hearts—for the finest quality of the heart is—courage." Thus saying the Tribal Spirit melted away, as a form but entered as a quality into their hearts, and this quality shone in their eyes, changed to music the noise of their tongues and ran like a living fire in their veins. So they won back their lands and became again a great tribe! And in the crevice in the mountains, where they sat that day in council, they raised a totem, a pole graven with the picture of a great bear, a sharp stone and a young man; and all other tribes respected this totem, for it was raised to "the finest quality of the heart"—the *courage* of the spirit of man.—*Theosophical Quarterly*.

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### *Impatient Susie.*

"Oh, I can't thread this needle, ma,"

Was little Susie's cry;

"Just as the thread is going through,  
The needle winks its eye."

—*October Woman's Home Companion*.



# Illumined Thinking

By JULIA SETON SEARS, M. D.

Written for The Stellar Ray

There is nothing in the universe but Mind. Every expression in life is only the action of intelligence, and this intelligence is the outpouring of a great Universal Mind with which all mankind is united.

Union with this Mind is our immortal birthright; and any attitude less than this is but the signal a life hangs upon itself that it is astray from consciousness of its real source.

"There is one mind in God, and that mind is my mind now," has been the affirmation of all the sages since the world began; and as soon as our human consciousness awakens to the real meaning of existence, it takes up the universal cry and makes one more in the great eternal chorus.

Man is related to the Universal Mind through his consciousness; and the instrument by which he connects himself with all there is in this Mind, is thought. We reach out into the Universal with our everyday thinking, and these thoughts of our minds model the atmospheric ether, and set up certain rates of activity which, in turn, act upon our bodies and environment. Thoughts sent out from the mind cannot fail to generate some rate of energy, and this energy once set in motion has but two places in which to register—the physical body, and the environment.

By the very nature of its thought, every life places itself in conscious or unconscious relationship with certain etheric currents; and by the law of correspondences, it must secure the embodiment of the energy it generates. It can readily be seen that, if we live in the heavy, slower rates of thinking in which we see only the dull grey of the commonplace, if the sun never rises over our darkened world, we must reap the vibrations of such thinking in long hours of gloom, sickness, accidents, despair, loss, etc.; and as fast as we create more of these thoughts they, in turn, continue to generate the same low rate of energy in the univer-

sal currents, and in this way we establish a vicious circle from which nothing but our own deepening understanding can rescue us.

The New Thought world teaches illumined thinking, and it knows that by the use of this law one may build himself away from the dark, miasma-laden lowlands of human living, on to the tablelands of glory, hope, power, peace and plenty. The real lesson to learn is to live where we please in consciousness, and create, through thought, a new world made glorious by our own inspired thinking.

There is no lot on earth so dark, so sad, so lonely, but the glory of an inspired consciousness can lift it into new purpose and new endeavor. There is no such thing as bondage in the external world; we are bound or free, sick or well, hopeless or happy, not by exterior, but by interior conditions. This is the history of all races. Even the Jews, captive by the rivers of Babylon, learned not to be bound interiorly. They dreamed always of a deliverance when God should restore their fallen glory, and, in due time, the day came when the Persian hero, Cyrus, overthrew their captors, and they walked out into freedom. Then it was that the prophecy was fulfilled, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."

When we learn the triumph of illumined thinking we will find that with it we can reach past every earthly limitation. Even if the thing from which we suffer remains, we find there is a way around it, or over it, or under it, through the law of the higher knowledge it is transmuted in to union with us.

From a bed of pain the illumined mind can send out thoughts that touch the very centre of universal being; and over the same line on which it sends out its inspired desires, there must and will pass back to it the answer to its prayer. From the very



depth of a hovel, we can send our thought out into the higher consciousness, and standing with mind and soul alive to the Great Mind, the barren walls will stretch away into stately halls, and lo, the very pathway which we tread will lead us into actualization!

With this simple power of illumined thinking, we can build for ourselves a temple not made with hands, and over the wreckage of our common years we can follow it till we stand crowned with the helmet of peace and love and wisdom.

**Please note Special Subscription Offer  
—one on back cover page and another  
on page 2 of Cover.**

✱ ✱ ✱

### *Just a Mother.*

A friend who belonged to a number of societies and organizations often left her little boy with his grandmother. He was lonely without his mother, and one day as she was about to leave him he exclaimed, "Oh! don't go! Don't be a clubber any more, just be a mamma."—*The November Delineator.*

## Sun, Mercury and Venus Types of Human Expression

By HENRY CLAY HODGES

In the evolution of the human race we may observe three distinct lines manifesting in association with the character expressions. These lines of manifestation come under the influence of the Sun, Mercury and Venus, or we may say, power, knowledge and love, and in speaking of these especially, it must be considered that any one of these characteristics are to be taken separate from the others, though there may be occasionally abnormal and strange developments. In the conditions of the human race, as manifesting to-day, where the dominating influence is either the Sun, Mercury or Venus, we will naturally find one of these characteristics manifesting more or less prominently.

We find that those individuals who come into physical manifestation under the influence of the Sun possess a special force and power. They are more or less dominant types wherever they may be found, and attain their ends by a manifestation of this power; they do not seek the love and sympathy of others so much as the power to mould them by their superior will force. All Sun types have a determined, strong will, and these attributes are essential, for they are natural leaders and organizers, and find the greatest enjoyment in attaining positions of responsibility where they

can manifest their characteristic power.

Then there are the Mercurial types of character, whose chief aim is the acquirement of knowledge, education, in the way of literature, science, philosophy, history, et cetera, of education. These are the knowledge seekers, their chief aim is to acquire knowledge by patient study and research. This type of character desires to know, as the Sun type seeks power, though it may often occur that in the search they manifest in one side of their nature alone, that is the mental, and thus the soul is starved from the lack of human sympathy, feeling and love.

Now we come to the Venus type, and we observe that these individuals care little for power, neither are they so desirous of intellectual attainments, for their keynote is in love, sympathy and emotion, and thus they naturally seek to exercise their feelings, manifesting a natural good will and kindness to all humanity, for these people seek pleasure, joy, happiness, harmony and peace, for in this way can they best find expression.

The Sun expresses power, Mercury wisdom, and Venus feeling. In considering the attribute of power we must place it as the highest development. Power, that is, soul power, implies fullness of develop-



ment, and is the crown of the unfolded life. It is power that holds the universe of atoms together, so that they aggregate in order, forming solid rock or living cells, and it is this divine power that causes the sequence of cause and effect when manifested through an infinite consciousness, and expounds the law of life. This power causes each bud and blossom to unfold after its own particular type and kind. We realize that power is recognized in this objective world in various ways, but when we consider it in its higher interpretations, as we must all expressions in the subjective world, it moulds the souls and minds

of humanity into a Godlike condition.

Power is vested in all, but it is not manifested, for it has not the instrument to express itself; that must be unfolded by experience, and time the great teacher, ruled by Saturn, the developer, the world's schoolmaster, the thoughts of peoples, their ways and wills, these too, the great law binds. If we but consider the extent and variety of knowledge, we find the sphere of the thought world vast and incomprehensible to the finite mind; for as knowledge must be co-extensive with the mind, there can be no object that the mind could ever so dimly conceive of, that is not its legitimate study.

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## Were You Born in the Sign Scorpio?

If you were born on or between the 21st of October and the 21st of November, the sun was in the sign Scorpio. Persons ruled by it are usually short, thick-set and dark.

Our great surgeons and chemists are found to be natives of this sign. Outside of these two professions, however, Scorpio does little for her native but to give a nature that is sure to be misunderstood by the practical earth people. These natives are always quick of temper and show that temper in peculiar ways. This is caused by the fact that Scorpio is a water sign—Mars is its ruling planet—and is fiery in its nature. Put fire and water together and you will have a sizzle. This manifests an extreme irritableness. Theirs is a life of constant worry and strife.

The native resists all outside influences

and changes that do not originate within himself, has much pride and self-confidence, with energy and activity; is extravagant and determined to the point of obstinacy.

A death often occurs in the family, or among those closely associated, near the time of the birth of the native. The sun in this position is unfavorable for longevity of the parents.

This influence shows contradictions of good and bad, of rise and fall, and in some way the apparent contradiction will work its effect. All of these tendencies are liable to moderation by other planetary configurations in the individual horoscope, although all Scorpio people will recognize some of the dominant influences described above as inherent in their own natures.

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## Are Babies Moral?

"We do not expect paternal feelings in a child of five," says Dr. Woods Hutchinson in October *Woman's Home Companion*. "Why, then, should we expect any other of those race-regarding impulses which we term 'morality?' Even to appeal to the 'better feelings' of a child of eight or ten is often almost as irrational as the celebrated

apostrophe of the emotional Irish barrister, who in the fine frenzy of his peroration whirled upon the judge with the thrilling appeal, 'Sirr, was you iver a mother?' To appeal to a child's better nature, while excellent, in moderation, often does little more than make a hypocrite out of him before his time.



"He has got your hair, and his mother's eyes and voice, and some of your little tricks of manner—and temper—now, and he is just as safe to develop your superb self-control and civic devotion and consideration for others if you will only give him time—and set him a good example. Meanwhile preaching to him that he should possess these qualities will expedite matters precious little, and unless backed up by example, not at all. Remember that life and growth of all sorts are but a response to environment, and new responses can only occur as opportunity is afforded for them."

\* \* \*

### *The Power of Love.*

*Mrs. Ida Lyon, Houston, Minn.*

Love is a long suffering and much abused word. It means much or little, according to the understanding of the individual. To the Christian it signifies the love of God for a sin blighted world, which induced him to sacrifice his only son that the burden of sin might be lifted from it.

To some it means a universal power ever ready to lift a sin cursed people into the heaven of purity and happiness which is all about them if they choose to attract it to themselves.

To the doting parent it implies unselfish devotion to an adored child; to the loving child it means a clinging fondness for one to whom it may look for protection and adoration; to the brother, the friend, the neighbor it has still a different meaning; while to the lover, it may signify anything from a sentimental fancy to the "grand passion."

Love is an "old story ever new." The birds have caroled it, the winds have whispered it, and poets have sung of it in varied cadence, since the dawn of time.

One sighs,

"What is love but repining?"

Another wails,

"The falcon has the eyes of the dove. Ah love!

Perjured, false, treacherous love! enemy Of all that mankind may not rue! most untrue

To him who keeps most faith with thee," etc., etc.

While still others sing in a blither strain,  
"Beauty lies

In many eyes,

But *love* in yours, my Nora Creina!" and

"Oh, 'tis love; 'tis love, 'tis love,

That makes the world go round!"

All of which appeals to each reader according to his experience and understanding; while some would throw the book aside and wonder what these poor poets are raving about anyhow.

Speaking of poets, the unknown author of the "Song of Solomon," that love poem which somehow got mixed up with the Bible, exceeded modern poets in power of expression, and disclosed a knowledge of love in its fullest meaning when he said:

"For love is strong as death."

"Great waters cannot quench love,  
And rivers cannot overwhelm it."

And again:

"If a man would offer all his substance for love

He would only reap confusion."

All of which is as true of genuine love today as it was when it was written three thousand years ago, and will be three thousand years hence; for truth is truth throughout eternity.

The most delightful thing about love is that money cannot buy it. It must be given freely or not at all. And the poorest beggar to whom it has been *given* to know the strength of this wonderful power, would not exchange it for all the wealth of the world. "For love is strong as death." But love's power is all for happiness and life and light.

Selfishness has no part in love; for self is absorbed in the object of adoration. That one would die for a loved one is by no means an extravagant or meaningless assertion. Many have sacrificed their lives to save those who were strangers to them, and to one who truly loves, it would be impossible to resist the impulse to place life itself between a loved one and any danger threatening.

Love counts no sacrifice too great that serves to perfect the happiness of the adored object. Even jealousy, that "green eyed monster" is held in abeyance by the power of true, unselfish love.



"For love is *strong as death*."

It is the vilest slander to attribute to love the atrocities for which it is too often held responsible. The man who goes about brandishing revolvers in the name of love, is a rank imposter. He may have a "brain storm," or be a victim of "dementia Americana," or even go so far as to indulge in "mental excitation;" but to say, "He loved her so," is supreme absurdity. He loved no one, not even himself, and was actuated by nothing but unreasoning hatred and selfishness.

Love never counseled violence or dishonor. To do so would be to invite its own destruction, for love cannot live in such an atmosphere.

Hatred and jealousy are the sworn foes of love and are ever seeking to tear down what love builds up. Their power is all for evil, while love's power is all for good. It is a phase of that soul power, feeling, a life giving force which acts upon the blood to purify and strengthen it, as happy and wholesome thought acts upon the grey nerve matter of the brain.

Love is *the best of medicines*, while thoughts and *feelings* of hate and jealousy as certainly affect the bodily conditions adversely.

There is no more pitiful object than a loveless human being. Animals manifest this *soul power* in a remarkable degree, and the dog that licks the hand of a master who beats and abuses him is happier and *nobler* than that master. While man cannot, like the dog, love that which is not lovable, he can always find something worthy of his love, and can refrain from feelings of hatred towards that which repels him.

Love can restore the color to a faded cheek, brightness to a dull eye, elasticity to a weary step, and happiness to a sorrowing heart. It can control the destiny of nations, overcome hatred and anger, spite and malice; throw a halo around the meanest conditions of existence, and create a heaven amidst the dross of earth.

Since love can do all this—and more, who shall say that it is not, as Drummond has called it, "The greatest thing in the world?"

**Interesting Combination Offers are to be found on pages 2 and 4 of cover. Please read them.**

\* \* \*

## *The Body an Electric Transmitter.*

*By Hereward Carrington.*

I contend—and Dr. Rabagliati agrees with me in this—that the body does not nearly so much resemble a steam engine in its workings as it does the *electric motor*—at least so far as its energy is concerned. The sole and only function of food is, I believe, to supply the wastes of the day—the tissues that have been broken down by exercise.

The food never supplies any heat or energy to the body under any circumstances. It receives its heat and energy in another way entirely. Physiologists have been misled by the superficial appearance of the facts, and have drawn too hasty conclusions therefrom. The human body does not receive its heat or its energy from the food consumed. These come from rest and sleep alone.

During the hours of sleep the human body is put into a receptive attitude, and its nervous mechanism is recharged by some all-pervading cosmic energy, in which we live and move and have our being. For this reason we awake in the morning refreshed and invigorated; and we can receive our strength and our energies in no other way whatever.

By sleep alone do we receive these energies; and it will be seen at once that this gives us a new theory of sleep. "It is that physiological condition of the organism in which the nervous system of the individual (in precisely the same manner as the electric storage battery) is being recharged from without. \* \* \*" This theory would enable us to explain sleep, then, which is certainly not possible on any theory held to-day.

The theory I have advanced also enables us to explain the causation of animal heat in the body. The heat is not maintained by any process of food-combustion, but by the vital energy which animates it. A corpse will cool to the temperature of the sur-



rounding atmosphere in a short time; and no matter how much food we may ingest, the body never rises above a certain temperature—which is always uniform when the body is in health.

The body frequently retains a sub-normal temperature for years, and will only rise to normal when a patient fasts—he going without the supposed *source* of its heat, be it observed, for thirty or more days! All these and numerous other reasons convince me that we do not and cannot derive our bodily heat from the food eaten. It receives it in this way. Just as a wire is warmed by the passage along it of electric energy, so is the nervous mechanism and the body warmed by the passage along it of vital

energy. The heat is but another manifestation of the energy that animates the organism.

The body, in short, is an *energy-transforming* machine, and not an *energy-creating* machine. It receives its energy during the hours of sleep and rest, and gives forth that energy during the waking hours. It *transmits* energy merely. And this being so, it is apparent that vital energy, or the power of life, is not derived from any process of food-combustion at all, but from another source altogether. It will also be seen that it lies outside the law of conservation. This will become more apparent as we proceed and as we follow this theory to its logical conclusion.

## Books and Periodicals

### MISCELLANEOUS REVIEW

#### *The Discovery of the Soul.*

By Floyd B. Wilson.

This work has been mentioned before in these columns, but it is worthy of frequent allusion which should impress upon the minds of our readers the importance of its contents. To those who are interested in the mystic forces or soul powers of humanity the work will appeal most strongly.

Floyd B. Wilson, who is a counselor-at-law of New York, has published three highly intellectual and thought-provoking volumes along the same line.

We quote a few paragraphs from "The Discovery of the Soul:"

"This scientific research, I prophecy, will be successful, and man will rise, after its conclusions find full acceptance generally among men, clothed with power and majesty beyond the wildest imaginings of a Bulwer, a Corelli, a Stevenson, or a Haggard."

"Then there will be not merely a mighty towering mind to be found here or there, but everywhere countless throngs of great

ones will be seen whither one may glance. They will radiate health, their songs will be of joy, not conquest; their power absolute as to control of physical life; hate, grief and fear will be to them unknown or meaningless words, and within, over and around them will be the atmosphere and vibrations of unselfish, immeasurable and eternal love." \* \* \*

\* \* \* "I therefore claim that it has been clearly demonstrated that directly from the other, or spirit side, man may receive help to solve many of life's most vexing problems. \* \* \* I believe he will find that through right thinking on his part and careful attention in keeping the record true, he will learn to whom to go to gain the help he needs. In following this plan he will also be aiding the unfolding of nobler mediumships in the instruments who undertake his work, while at the same time advancing himself through medium guides.

The finest culture comes from the study of men in their best moods.—*Plutarch.*



### *Foods and Their Effects, or "A Brainy Diet."*

By S. Leppel. American agent, G. Brinkler, 1841 U street, Washington, D. C. 99 pp., 50 cents. See advt. under "Eating for Health."

This is an extremely useful little book which should be in the hands of both vegetarians and meat eaters, since it gives in clear popular form the properties and food values of all the principal articles of diet, including meat, fish, dairy produce, cereals, fruit, vegetables, etc., and dwells particularly on the relation of each to brain repair. Thus we are told, for instance, that broth, dairy produce, fish, etc., are digestible brain foods, while pulses, oats, barley, etc., are strong brain foods, but indigestible to many.

But with this handy little guide anyone may with perfect ease arrange a diet, either meat or vegetable, suitable to his or her occupation (whether active or sedentary, muscular or intellectual) and digestive powers.

There are some odd little pieces of information scattered about the book, such as that "Business people who interview their clients should always take raw, juicy fruit instead of stewed fruit, if they wish to be persuasive," or again, "Dried peaches and dried apricots are suited for society people who desire to be attractive," etc.

This book takes the place of "The Philosophy of Eating" by the late Dr. Bellows, and with its important additions of personal, systematic tests bids fair to take the standard place.

Both "A Brainy Diet" and "The Science of Long Life" are replete with the results of the author's interesting experiments. For instance, she relates the dietary on which her hair turns grey and other signs of decrepitude appear, and the dietary which is needed to restore her to youthful condition again. Eczema boils, blotches, etc., can be as easily produced by her as those disfigurements can be cured. The vegetable dietary is given which makes her irritable and nervous, and yellow. Based on her mastery of the body and the success also of her large following of pu-

pils, is her courageous belief in the possibility of prolonging life indefinitely.

The classification of foods is most interesting and helpful to the aspiring who wish to feel more fit or to do their work more efficiently. Foods are also classified according to the complaints they may induce when used in wrong proportions. There are

Foods for rejuvenating and beautifying.

Foods which destroy health and beauty, promote dullness and languor, and lead to premature old age and death.

Foods which produce the finest quality of vitality, electricity, magnetism or intelligence, and are best adapted for psychic development.

Foods which produce strong nerves, moral strength, strong eyes, and an even temper.

Foods which make one irritable, violent-tempered and immoral.

Foods which make one shy and low-spirited.

Foods which are indigestible to invalids, aged people, etc.

Foods which lead to excessive drinking of alcohol, tea, coffee.

Foods which promote and foods which conquer sex troubles.

The list of testimony shows that many have been helped by these works on diet.

\* \* \*

### *Literary Note.*

A new book by Dr. Orison Swett Marden, editor of "Success," is announced for early publication by Thomas Y. Crowell & Co. It is entitled "He Can Who Thinks He Can," and is said to contain some of Dr. Marden's most vigorous writing on the general subject of success. "Every Man a King," one of the latest books by the same author, has gone into its tenth thousand.

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**Auto Suggestion, by Dr. Herbert Parky, former Editor of "Suggestion," now The Stellar Ray, is given as a premium with each new subscription to The Stellar Ray.**



Contentment comes neither by culture nor by wishing; it is reconciliation with our lot, growing out of an inward superiority to our surroundings.—*Rev. J. K. McLean.*

\* \* \*

### *Right and Wrong Thinking and Their Results.*

*The Undreamed of Possibilities Which Man May Achieve Through His Own Mental Control*—By Aaron Martin Crane.

Fine cloth. Gilt top. Laid paper. 370 pages. Price 1.40 net. \$1.50 postpaid.

"I am enjoying your book greatly and follow the successive chapters with ever-increasing interest. Its thought is very clear, and its style the perfection of simplicity, directness, and clearness. I congratulate you upon it most heartily, and I believe it will have a large hearing."—*Rev. Dr. R. Heber Newton.*

"The entire book is written so forcibly that the reader feels that he shall live with more comfort for himself and greater profit to his fellows if he heed its suggestions."—*New York Times.*

Published by Lothrop, Lee & Shepard Co., and may be purchased of The Stellar Ray Book Dept.

\* \* \*

### *Clairvoyance.*

(Third Edition.)

By J. C. F. Grumbine.

Since the publication of Emmanuel Swedenborg's books, no greater and more valuable work has appeared than the one entitled, "*Clairvoyance, Its Nature and Law of Enfoldment*," J. C. F. Grumbine. It is a system of inspired teachings concerning Divinity, especially Clairvoyance, and how to unfold the Clairvoyant vision to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world, and become a seer and an adept in mystical science.

#### *Recent Book Notices.*

"Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound."—"Suggestion."

"Your work is marvelous, epoch-making."—Lillian Whiting, Boston Correspondent to "Chicago Inter-Ocean."

"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

"It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development."—"Mind," New York City.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature and Law of Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the Spiritual Order of the White Rose. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

"All sincere students of the psychic realm will do well to read and study this excellent volume."—W. J. Colville, "The Banner of Light," Boston.

Published in golden cloth and sold on order through all bookstalls or an authorized representative of the Rosicrucians' the Order of the White Rose. Price \$1.50.

Send P. O. order to THE STELLAR RAY Book Department.

\* \* \*

### *A Tribute to Motherhood.*

*From the Advance Sheets of Edgar Wallace Conable's New Book, "Solution of the Sex Problem."*

The most gloriously beautiful word of which the bards of all time have sung, is that of mother. The mothers of the world stand in the forefront of all civilization, of all progress, of all that makes for the high-



est type of manhood. They stand for the best that is within the scope of their comprehension. No mother fails entirely. Were this possible, I might not be here. You might have been left unborn. And that there are millions upon millions who should have been left unborn, is not the fault of the mothers.

The mother, during all ages, has been sacrificed upon the altar of an erroneous conviction as to duty. And this is where she has suffered; where she has been crucified; where her light has gone out in the darkest moments of unrealized hope.

Has she murmured, this mother of all men? Has she complained because of the crucifixion. No. Not in the annals of all history has the true mother entered a protest above a whispered prayer. And in this silent appeal to the All-Father, has she ever pleaded to be spared the bitterness of the cup which touched her pallid lips? No; her never-ceasing invocation has been, spare me not if it be Thy will. And she has gone on, suffering and suffering, that the Adam-man might revel in the lust of her prostitution.

At the mother's bended knee prattling innocence has learned to lisp this tender word. Maturing childhood drinks deeply of the sweetest joys from out the mother-love. New companionships in after years still stroke the silvery locks of the blessed mother.

And do they forget?

Do any of these ever forget?

Is there one human soul in all this wide world whose heart-throbs do not quicken at the thought of mother-love?

No, they do not forget. There is no forgetting. There can be no forgetting so long as life lasts.

No forgetting! No forgetting! No forgetting in all the varying lights and shadows flitting along the ever-widening pathway to the gray-tinted dawn beyond.

No forgetting 'till fading memory forever vanishes on the winged messenger of interminable Time.

No forgetting 'til the far-off echoes of the hollow voice are hushed in the silence of the shrouded tomb,

No forgetting 'til weary heads are ten-

derly pillowed on the maternal breast of Eternal Mootherhood.

Even then there is no forgetting, since all the accumulated experiences of the evolving ages are ineffaceably inscribed upon the imperishable tablets of Immortal Memory.

\* \* \*

### *A Mother's Love.*

Hast thou sounded the depths of yonder sea  
And knowest the treasure that under it be?  
Hast thou lifted the veil from the Heaven  
above?

Then mayest thou know a mother's love.

Hast thou fathomed the force of the wind  
and the tide,  
And the great laws of nature which move  
side by side?

Hast thou felt the sweet kisses the breezes  
impart?

Then mayest thou know a mother's heart.

Hast thou climbed the summit of yonder  
great hills?

Hast thou learned the music of murmuring  
rills?

Dost thou know the mission of prayers sent  
above?

Then mayest thou know a mother's true  
love.

Hast thou seen the flowers 'neath an angry  
sky

Beat down by the storm and left to die,  
And then kissed back again to life, so true?  
Then mayest thou know what mothers can  
do.

Hast thou seen the ships on an angry sea?  
Hast thou seen the lightning strike the  
huge oak tree?

Then mayest thou know the force within,  
And know to the world what mother has  
been.

Too great for words, too sweet, too grand  
Is the life of mothers in every land.  
Then lift on their wings of faith and love  
Into the realms of God above,  
The children that bless and pray each day  
For the guidance of mother just over the  
way.

—By Margaret Lagrange.



**We combine with all standard magazines, at greatly reduced prices. Let us know your wishes relative to subscriptions for the coming year.**

\* \* \*

### *Astonished the Doctor*

*Old Lady Got Well with Change of Food.*

A great scientist has said we can put off "old age" if we can only nourish the body properly.

To do this the right kind of food, of course, is necessary. The body manufactures poisons in the stomach and intestines from certain kinds of food stuffs and unless sufficient of the right kind is used, the injurious elements overcome the good.

"My grandmother, 71 years old," writes a N. Y. lady, "had been an invalid for 18 years from what was called consumption of the stomach and bowels. The doctor had given her up to die.

"I saw so much about Grape-Nuts that I persuaded Grandmother to try it. She could not keep anything on her stomach for more than a few minutes.

"She began Grape-Nuts with only a teaspoonful. As that did not distress her and as she could retain it, she took a little more until she could take all of 4 teaspoonfuls at a meal.

"Then she began to gain and grow strong and her trouble in the stomach was gone entirely. She got to enjoy good health for one so old and we know Grape-Nuts saved her life.

"The doctor was astonished that instead of dying she got well, and without a drop of medicine after she began the Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

\* \* \*

### *Lemon Buttermilk.*

Buttermilk is such a wholesome drink that every one would doubtless be more healthy if he used it occasionally. When

fresh buttermilk cannot be obtained it can easily be made from sweet milk. Just squeeze a little lemon juice into a glass of sweet milk and you can quickly have a glass of very refreshing buttermilk. Some people like this buttermilk better than the churned milk, and it ought to be more nourishing, as the cream is not taken from it. Sugar can be added if desired.—*Naturopath.*

\* \* \*

### *The So-Called Dead Have Never Died.*

*Science Has Demonstrated the Fact of a Future Existence.*

The only satisfactory answer to the momentous question, Are the dead alive? must be founded upon facts, says Alfred Russell Wallace, in the November *Delineator*. During the last sixty years evidence has been accumulating in every part of the world which affords demonstration that the so-called dead have never really died at all, but have passed into a new and higher stage of existence. Many of these are able to communicate with us, and most of them assure us that when they wake from the sleep we call "death" they find themselves much more alive than ever they were before. And this is only what we might expect, for we all feel that our mental faculties are to some extent clogged and stifled by the garment of flesh, and that only when in the most perfect health do our higher faculties attain their fullest expression.

This rapid entrance on a state of spiritual well-being and happiness seems to be very general among those who have led ordinarily good and natural lives, but is by no means universal. Those who have led selfish or sensual lives, or have given way to evil passions of any kind, have a different awakening, into a world of darkness or gloom, often of solitude for a longer or shorter period and infinitely varied in the surroundings, according to their previous lives. But whatever germs of good are in them are ultimately developed through the kind ministrations of spirit helpers, and thenceforth progress toward a higher and happier state, depending mainly on themselves.



*Peace, Power, Plenty.**By Winogene Smith Savage.**I ask for Peace, the inner calm*

That knows no fear, no doubts, no strife,  
 That sees beyond the turbulence  
 And discord of the mortal life.  
 That finds the harmony and law  
 And sees all things a rhythmic whole,  
 The Peace that touches all I meet;  
 The quiet of a wakened soul.

*I ask for Power. The Power that stirs*

The multitude from waking sleep,  
 And yet may bide in some still spot,  
 O'erflowing from its hidden deep.  
 The Power that knows its fountain source,  
 The limitless, the vast I AM;  
 Yet stoops to lift a fainting heart  
 And help the weak in life's great plan.

*I ask for Plenty from life's store,*

Enough to have, enough to share;  
 To use, to give, I want no more,—  
 Life's stores are full, with much to spare.  
 Of Love I ask for Plenty, too,  
 That I may give and share with all,  
 And feel its constant overflow  
 In quick response to every call.

God, All in' All, Omniscient!

Then *I am Peace, for I am He,*  
 Omnipotent is He, then I

*Am Power* for any tasks that be!  
 He is the Giver and the Gift,  
 Then I will claim my own,  
 And Plenty is my portion *Now*  
 Since I and God are One.

\* \* \*

*Jenny Lind and Grisi.*

We have recently read a beautiful incident. Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a court concert. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no

longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintiff notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away and ended in a sob. There was silence, the silence of admiring wonder. The audience sat spellbound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead a teardrop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her and kissed her, utterly regardless of the audience.—*Our Dumb Animals.*

\* \* \*

*A Tribute Well Deserved.*

"George T. Angell, editor of *Our Dumb Animals* and patron saint of all humane societies, has just celebrated the completion of his 85th year. Mr. Angell says that he is getting the best out of life and still enjoys it to the full. And who will wonder that he is thus well and cheerful even at so ripe an age? His life has been devoted to the protection of those who cannot protect themselves. Humanity and the dumb animals have been his constant care, peace and good will the gospel of his life, and love of all things which live the outpouring of his great, manly heart. A man who thus devotes himself cannot fail when he comes to the age of fourscore years to be possessed of a serene and peaceful mind. There are few men living who have done the good that George T. Angell has done and if it were possible it would be better if he would live forever to spread the gospel of humanity.

"God bless the old man!"

We cannot afford to think thoughts of hate toward any person—nor can we afford to complain or quarrel with any thing, person or condition which surrounds us, unless we desire to retard our spiritual development, and to poison all the cells and secretions of our body, and inevitably turn such



person or thing more apparently at variance to us than ever.

Love is the key to business success. Love for one's work, a cheerful furtherance of the objects of one's employer, spells certain success in time. Another point: When one loves his neighbor as himself he cannot be unjust in any way to him. One would as soon act unjust to oneself. Just as the only way to have a friend is to be one, so the only way to be dealt squarely by is to deal squarely with all, not with a *legal* squareness, but according to highest ethical principles.

Again, we must love and bless our body. It is a perfect instrument, given to us to make holy use of, and we must love it by not putting it to any wrong use. If we love it, it will respond, and quickly manifest the divine beauty and power God has given it.—*E. W. Dawson, in The Herald of the Golden Age.*

❖ ❖ ❖

### Didn't Know

*That Coffee Contained a Drug.*

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and

for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, anyone can drink it three times a day without harm, but with decided benefit."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

❖ ❖ ❖

### The Colonel's Return.

*By Gilbert Patten Brown, of 94 Belvidere St., Boston, Mass.*

*The scene of his poem is laid in West Virginia, a part of our country that furnished good men for both sides in the great struggle of 1861-65. He should be commended for his efforts of liberalism in Americanism.*

It was back in the days of sixty-four,  
When the late civil war was nearly o'er,  
That Deacon Hopkins climbed into the dome,  
Of the village church near the colonel's home.

Loudly the giant bell pealed forth each note,  
And cheer after cheer rang out from the throat

Of every one in the great crowd below,  
As the tongue of the bell swung to and fro.

With a piece of paper clasped in his hand  
The deacon motioned a silent command.  
"Tomorrow, citizens, at half past three,  
Returns to his home Col. Charles H. Lee."

'Twas a beautiful day in early spring;  
The flowers did bloom, and most everything  
Just seemed to blend in one holy accord  
With nature, praising their Sovereign Lord.

The valley express they saw far below—  
That thin trail of smoke now flames did grow.

Soon was a clanging of bells on the air  
That told the mother her hero was there.

Instead of the form that left that fine day—  
"The pride of the valley" many did say—



A stretcher came forth with tenderest care,  
While Deacon Hopkins was kneeling in  
prayer.

"We thank Thee, oh Lord, that Thou didst  
return

This our brave hero that others might learn  
That Thou, oh Father, doth guard every  
one—

The mother who's waiting to meet her son."

Down the old lane past the house on the  
hill

They carried their colonel, as warriors will,  
And many a tear was shed by each one  
At the embracing of mother and son.

And sweet, little Mabel waited outside—  
"I'm waiting till mother's better," she  
sighed.

For Charlie, unknown, had courted and wed  
"The fairest one in the valley," they said.

The mother sent for the bride of her boy,  
And she blessed them both, and great was  
her joy;

Then down on her knees she offered a  
prayer,

And thanked the Lord for his mercy and  
care.

They've lived in that cottage forty odd  
years;

God's blessed their union with four little  
dears.

The Colonel's mother sleeps 'neath yonder  
pine

Down near the river as grand as the Rhine.

They'll soon lay "Charlie" 'neath that  
stately pine;

They'll muffle the drum for this friend of  
mine.

He fought with distinction—served with  
the gray.

'Tis called "the lost cause" by many today.

It matters little on which side he fought;  
He was brave and honest and faulted not.  
"We cherish Charlie," the old deacon said.  
"He fought with valor, and never knew  
dread."

I thank you, reader, you've listened to me  
While I've told the story of Charles H.  
Lee.

'Tis not for glory—but I've this to say:  
I wore the blue; my friend Charlie, the  
gray.

## EATING FOR HEALTH

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## The Bravest Man.

By Mabel Gifford Shine.

There are men who can go to battle under the stimulus of martial music, fine uniforms and gay flags and believe that they are marching to glory. There are men who work industriously and hard for years, climbing the ladder of fame, men who stand up against many seemingly insurmountable obstacles and suffer many things for fame or power or money or love of some work; men who go to heathen countries for love of spreading the Gospel. Brave men these, who love to look back along the hard road they have traveled and tell about it to their children and grandchildren. There are braver men still who hold up their heads in the face of wicked misrepresentation until truth gains the victory; braver men still, who make a brave struggle for the bare necessities of life for their loved ones for many years, to arrive at a competence at last; men who are handicapped by some physical defect and turn it to some account that gives them fame or fortune.

But the bravest man of all is the man who stands up against failures that never end, the man who can keep his faith after a long life of honest and earnest endeavor that never materializes in any of the desirable things of the world; who can stand penniless when he has passed over the line recognized as the business line and find all doors closed against him because he is "old;" who still believes in a God of love and justice and power to do that which He wills with his children, and believes his will is for the greatest good and happiness of each one; who can endure to see in turn health, means, friends, taken from him and still say "All is well"—he is The Bravest Man.

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I know one such man—maybe you know another. It is worth much to have known one of these rare souls. I see him—this one I know—as a child poring over a battered copy of the New Testament, spelling out the words with greatest perseverance and patience and pleasure. He has been promised that when he has read this book through he may have a nice new Bible, a whole Bible!

I see his brief school-days closed; play days over. Many sturdy boys and girls in a family living in a small country village make this a necessity. Because he is crippled he is apprenticed to a trade for which he has great distaste. There were not so many fields of labor open then to people who could work only with their hands and brains. Doomed to a life of distasteful work, barred for life from that which his nature craved, I see him climbing the rigging of a ship anchored in the harbor of his native town, climbing with greater speed and dexterity than any boy with two good feet, and waving his cap like a victor. Is it because he at last sees the way open for becoming a great sea captain and a ship owner? No, it is his farewell to all bright dreams of seafaring life; his farewell to play-days and playmates.

I see him now a busy apprentice, steady and faithful, making the best of all hardships and injustice; he has something better, a thousand times better than two good feet and an open door of opportunity,—he has an understanding mind and a loving heart. At times a great restlessness comes over him; it seems as though he must throw down everything and rush out into the open air and roam through the hills and woods, but duty holds him. "I would have wished for something different from this life," he tells himself, "but it is all right, and sometime there will be something different for me."

At last the opportunity comes, and through the very life which he would have evaded. A relative, who has been observing him with a purpose, seeing him reliable and capable, offers to go into business with him. He will still be in the same business, but his horizon will be widened and he will be freer and he will see more of the world, for it is not in that place that the business will be started. Then comes prosperity and a wife and a little family. Then comes sick-

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ness, sickness unto death. "There is little chance of your coming out alive," they tell him as he is taken to the operating room. "I shall not go until my time comes," he replies; "if it is the time, all right."

But he has fallen into the hands of a wise doctor who believes more in diet than medicine, and he lives, but before he is again able to attend to business a financial crisis sweeps all he has gathered away and leaves him not only penniless but in debt. His partner had put all he possessed into the business and there is nothing with which to start another. The partner breaks down under this trouble, but The Bravest Man, though yet weak from his sickness, looks upon his wrecked prospects and says, "All is well. I cannot see why this experience is necessary for me, but there is a purpose in it; nothing happens." He cheers his family and his distracted wife. "My sickness seemed like a great affliction, but because of it I have learned how to live right, and can teach others how to live right, so they may escape what I have suffered. And in some way this misfortune will be blessed to us."

He began to work for wages again, as he had in his early days. His hand had always been readily stretched out to aid those in trouble, and now though so restricted he still found ways to help. In vain his family and friends protested, saying "You have not enough for yourself and your own family, you certainly do not need to feel it your duty to help those outside." Still he could not refuse. "If we have only a crust we will share it," he would say, "we shall be nothing poorer; I'll trust God for that."

Since his recovery the dearest wish of his heart was to heal and teach people. As he was unable to devote himself to the work for lack of money, he did what he could in his home. Many a sufferer, given up by the doctors, was taken to his home and by himself and his faithful wife restored to life and health. It was all a labor of love. Many times he was upbraided for his "shiftlessness," but he kept on in his own way. "There will be money enough some time," he would say, "never mind about this." Yet many of those who were healed, asserting that they would gladly pay thousands of dollars to be healed or to have their loved ones healed, nevertheless when they were restored failed to trouble them-

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**T**HEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

**T**HEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

**F**ULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.




elves to offer even ordinary doctor's fees. But ingratitude did not harden The Bravest Man's heart. To alleviate suffering and replace ignorance with knowledge was his desire, he did not trouble himself further, except to regret when his instructions were not heeded.

Then the dear wife was taken; severest trial of all! Through his care she had lived many years beyond the time allotted to her by the doctors. "It is all right," he said, with quivering lip; "she is beyond suffering; I would not call her back. And she is not gone from me, simply become invisible to the physical sight and senses." He communed with her as though she was really beside him, and at last he came to realize her presence as sensibly as if she were still in the body. So out of this greatest affliction he gathered comfort for himself and for others. Now he could testify through his own experience of the presence of those gone before, and of that invisible world, of which all long to know something. What comfort he carried to sorrowing hearts!

After a little, finding that he was considered too old now to be employed, he undertook a very small business for himself, but young and enterprising hustlers jostled him to one side, able to do less than he could do with his experience, but promising a good deal more and for less money. Having at last a call to a different field of labor, he gladly abandoned forever the old distasteful work, which had never ceased to be distasteful, but to which he had been faithful all his life because it was the one thing he had been fitted to do.

But the friend who had called him was unable to carry out his plans, and he was again left with an empty purse and the necessity of looking for a situation. An old man now, but with a young heart and a mind at peace. Several schemers took him in hand, seeing ways to make him useful, and promising him great things. He had arrived at last! No one could persuade him that these people would take advantage of him; he could not mistrust anyone. "They will use me right, never fear," he would say. Each in turn, when he had served their purpose, cast him aside in return for his trust in them. He grieved over their heartlessness, but always said of his failures, "It is all right, something better will come, and we shall not mind this."



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(Continued on page 602)

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